THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"He who sticks to a lie for self-protection is as if he clung to a lightning-rod in a thunder storm."

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TO THE RELIEF SOCIETIES IN EUROPE.

RELIEF SOCIETY work is a new field of labor to many of the sisters, who, when called to preside, feel considerable diffidence, not knowing just how to proceed or what are its aims and object. Many letters have been received asking instructions concerning general procedure and plans of the work. The Relief Society was organized by the Prophet Joseph Smith, March 17th, 1842, in Nauvoo, State of Illinois, as a "help" in the Church. The officers of a relief society should, after becoming familiar with the general conduct of meetings, bring their own intelligence into active work and be guided by the general needs of the locality, especially striving to improve and bring out the gifts and talents of all the members as well as to minister to the necessities of the poor, sick and afflicted.

Every society has five special officers: a president, first and second counselors, secretary and treasurer. Minor officers, such as teachers, assistant secretaries, etc., can be chosen as necessity may require. These minor officers are called and appointed by the president and counselors, and voted in by the members of the society.

The president of the conference, with the elder presiding over the branch of the Church, call, appoint, and set apart the officers of the relief society, by the Spirit of God, through the power and authority of the holy priesthood which they hold, to direct the

affairs in that part of the Lord's vineyard. It should be remembered that the relief society officers do not call or elect themselves.

The duty of the president is to preside at all meetings and have the general direction, aided by her counselors, of the work of the society. The right to preside in meetings is in the same order as the officers. If the president is absent the first counselor presides, and so on; but if all the officers should chance to be absent and three or four members convene, do not go away without holding a meeting. Elect one of the members present to preside over that meeting, and a secretary to make record of it; for the Lord has said that where two or three are met together in His name He will be with them. The duty of the counselors, besides presiding in the absence of the president, is to assist and sustain her. The secretary enrolls the names of the members, calls the roll at each meeting, marking those present, records the business transacted, and makes record of the most important things said. The treasurer receives all monies, carefully giving credit to each one for the amount donated, and, under the direction of the president and counselors, disburses the funds of the society. Her accounts should be very carefully kept, so that they can be read and audited at any time.

Relief society meetings are conducted on the same plan as ordinary meetings. The president gives out the hymn, and after singing, she either prays herself or calls on one of the members. After singing again, she calls upon the secretary to call the roll, after which the minutes of the previous meeting are read. After the reading of the minutes the president arises and asks if there are any corrections to be made. If there are, the secretary notes them and then the president says, "All in favor of accepting the minutes make it manifest by raising the right hand." The secretary afterwards records them for future reference. These records are very valuable to the society, and should be carefully preserved. The president now inquires if there are any names to offer for membership, and if so, she presents them and they are voted on by the members present. If there is any other business to lay before the meeting it should be presented before the program, or the bearing of testimony or sewing begins.

It is advisable to hold a testimony meeting once a month, with songs and hymns to make the time enjoyable and inspiring to all. Sewing meetings should be held as the work in hand requires. Meetings, with a program taking up all the time, should be held occasionally, for these societies are to instruct, to encourage, to uplift and strengthen each member spiritually, morally and intellectually, especially in the principles of our most holy faith. Church works should be studied systematically, reading a part at each meeting. This course will strengthen the members against the temptations of everyday life. It will fortify them against the evil tendencies of human nature and help to bring the spirit and

the body into subjection to the laws and commandments of Jesus Christ. By increasing in knowledge and good works, and remaining faithful to the end, the saints will be worthy to dwell in a kingdom of glory with our Father in heaven and His Son Jesus Christ, our elder Brother. This is one of the great objects in this life, and each one should keep her thoughts and aims directed to this goal. None live long enough to have any time to waste. Every hour is needed to prepare for the great and glorious future.

The time, place and frequency the meetings are to be held should conform to the circumstances and time of the members. Relief societies are helps to the priesthood in the Church, and are under the direction of the elders of the branch. The sisters should always be in touch with them, seek their advice when necessary, invite them to visit their meetings, and co-operate with them in carrying on the work of the Lord, As has been remarked before, the officers of the relief societies have not called themselves or aspired to positions, but have been called and set apart by those in authority over them. It is by the same power the elders are called and set apart, and it is as the voice of the Lord to the society. All the sisters, young and old, should feel and acknowledge this power deep down in their hearts. If they do, they will keep down jealousies, bickerings and hard feelings. There will be hearty support of the officers and ready helpfulness to carry the society to the greatest success. Paul has likened the Church of Christ to a human being, and it can easily be seen that it is impossible for a natural human body to possess two heads. So it is in all organizations; there must be one head or president. There may be many persons in the society quite as capable to act as president, but have not been called. No member should feel slighted or neglected because she has not been chosen, or show jealousy by word or deed or by absenting herself from the meetings, refusing to give her aid to the success of the work.

Besides the great work of giving help and relief to the poor, visiting the sick and afflicted, comforting those bowed down and discouraged, and the self-improvement derived from these societies, a great missionary work can be done by the members by opening their homes for cottage meetings and inviting relatives, friends, and neighbors, where the elders can explain the principles of the gospel. A number of such meetings are being held weekly in certain branches. The members should invite their friends and neighbors to come to the society meetings and to become members if they desire. Whole families have thus become interested in the gospel and finally come into the Church.

In helping the poor, be very careful and delicate in giving alms, for some, though near starvation, would prefer to perish than to be publicly exposed. It is not necessary to humiliate the unfortunate, and with care the poor can be relieved, their homes brightened and hearts comforted without despoiling them of their

self-respect. On the other hand, charity should not be bestowed on unworthy people. It is a sad truth that there are some who, if charity is too freely given, will impose on the society. Teachers should be appointed by the president to visit those requesting assistance and find out their true condition. The elders of the branch should be consulted in the distribution of charities, so that both may not bestow aid at the same time, at the same place.

The Prophet Joseph organized the relief society that women might learn to work as an organized body in unity and love, as the brethren are organized in the priesthood. Any member has the right to make a suggestion to the president or the society when she feels she has something good to offer, but should not take offence if it be not acted upon. Jealousy should be studiously guarded against, also criticising and finding fault. It is so much easier to see the mote in another's eye than to perceive the beam in our own. It is well to always have a mantle of charity to throw over the faults of others. We can improve ourselves by observing others. We can emulate their virtues and avoid those things which we perceive are unlovely.

The attributes of the soul may be divided into two grand classes, representing the two mental conditions of the human mind—one, light, warm, bright and happy, with love as the root and trunk from which spring all the angelic branches, as faith, hope, charity, humility, sympathy, pity, helpfulness, honesty, perseverance, punctuality and economy, inspiring the warm, hearty hand-shake and, "I hope you are well," from the fulness of the heart, making the "sunshine in the face more precious than gold in the pocket"; the other phase of character, with selfishness as its root, showing a soul dark, cold, repelling and unhappy, with all the attending outgrowths, as jealousy, hatred, revenge, avarice, deceit, indolence, pride, haughtiness, taking advantage, covetousness, misrepresenting, bearing false witness, and in many cases all combining to the committing of murder, fitting the unfortunate soul for outer darkness; the first class making the soul pure and clear as a flawless diamond, and the second opaque and dark as a lump of coal.

Our Father in heaven, the Father of our spirits, through His great love for us that we might be exalted, sent us to this world to learn the contrast between good and evil, right and wrong, joy and sorrow, light and darkness, and we are given our agency to choose which we will follow, whether we will honor and obey God, the author of all good and light, or follow Satan, the author of evil. If we choose to keep the commandments of God, His Spirit will be with us to strengthen our feet to walk in the straight and narrow way leading us back to His presence, to dwell in glory and honor forever; if we choose to follow Satan, the path is wide and down hill, leading to sorrow and destruction. Each day has its lesson, for scarce two days are alike in experience; but by prayer

and constant watchfulness we can mend our ways of yesterday and gain in fortitude to meet and conquer the new ills of to-day.

The tongue is said to be our most unruly member, and constant guard is required over it. An angry word spoken flies on its way like an evil bird, and cannot be regained—it has wounded a sensitive heart, it has made a sore hard to heal or forget. One of the hardest commandments of our Savior is: "Love your enemies." We can return good for evil, but can we truly love if we do not forget? Can we forget so long as the wound rankles and remains unhealed? Here is the battlefield to gain the victory over self and selfishness. With the balm of faith, love and charity the wound is healed and we forget. Our Savior had to "tread the winepress alone," as none about Him understood His great mission or His soul's longings and desires. Every woman, and man, too, must walk the narrow path alone, must stand or fall through the works done here in the flesh. We will enjoy the glory we fit ourselves to abide in.

The divine Gospel of Jesus Christ, delivered again to the children of men through the Prophet Joseph Smith, if its principles are understood and practised, will prepare every woman to be a faithful mother in Israel. The home is her special province, and as love is the great ruling power in heaven, so it should be in the household. Through prayer she fortifies herself to govern and guide her children in wisdom and love, teaching them to be obedient to their parents and teachers and to the laws of the country, to love and prefer each other, to respect each other's individual rights, to be cleanly and orderly in their bodies and spirits. How great is the work and responsibity of the mother in Israel, and how little sympathy and reward she many times receives! The ordinary home woman, if faithful and true, is a *heroine* of the highest type, and though such women are too numerous and common to inspire special notice, yet the Lord who rewards according to works will decorate her breast with the badge of fidelity and long-suffering, and her brow with a crown of eternal glory.

Children should be prepared to be baptized when eight years of age. They should be taught the significance and necessity of the ordinance, and that it is of no avail if not administered by one having authority from God. The laying on of hands for the gift of the Holy Ghost should be carefully impressed on their minds that it may help them to abstain from sin and evil-doing afterwards. The mother can do much to cultivate the hearts of her children by correcting evil when in the bud, and inculcating virtue. The divinity of the mission of the Prophet Joseph Smith and the power of the holy priesthood bestowed upon him by heavenly beings cannot be too firmly impressed on the minds of children, for these constitute the grand difference between the true religion and that of the world. They should be frequent themes around

the family altar. The birthday of the Prophet Joseph Smith (December 23rd, 1805), and also that of our present prophet, Joseph F. Smith (November 13th, 1838), should be remembered in the household as days for rejoicing and thanksgiving.

Tithing is a principle which should be instilled early into the minds of children. If they are thoroughly imbued with the truth that the earth is the Lord's and all that is in it; that men plant and reap but He gives the increase; that men think out great discoveries but He gives the light, they will grow up with a sense of indebtedness to Him. Have them read often Malachi 3: 10, 11, where they may learn His promises to those who pay their tithes; if faithfully and honestly done, that He will "open the windows of heaven and pour out a blessing that there shall not be room enough to receive it." Children of older years can also learn this lesson to their great advantage.

The good old adage that "cleanliness is next to godliness" possesses great truth, for it is certain that the Lord delights in cleanliness of spirit, body and habitation. An untidy house is neither comfortable nor healthful, and a person with an unclean body is not a desirable companion. A spirit with unclean thoughts and desires will soon be discerned, for out of the heart the mouth speaketh, and evil deeds will soon be developed. In the world the loss of virtue in man is not regarded with the sternness and ostracism that it is in woman; but in the Church of Jesus Christ there is but one standard of virtue for both man and woman. An unvirtuous man has no more right to marry a virtuous woman than an unvirtuous woman to marry a virtuous man. The truth is, if the path of virtue is departed from and it is not truly repented of and forgiven by proper authority, the spirit of the gospel and the gift of the Holy Ghost bestowed on people after baptism departs from them and they turn from the Church. This is the most frequent cause of apostasy. Every child ought to be well born, well kept and well taught; if not, when helpless and while in the mother's especial care and under her direction, the sin is laid to her charge. If she does her duty when her children are young, and afterward they stray or are disobedient, she cannot be justly held to account therefor.

The keeping of the Word of Wisdom is of great help in making early impressions. The use of stimulants and tobacco is often hard to overcome when once the taste and habit have been formed. It is much easier to begin right than to change bad habits. Reference to useful themes could be indefinitely prolonged to ponder over and reduce to practice, but let this suffice for the present. May the spirit and power of the Lord be with you to direct in all your work.

Your sister in the gospel,

ROMANIA B. PENROSE.

AN EX-CHURCH OF ENGLAND CONVERT'S TESTIMONY.

I HAVE been very much strengthened by the testimonies of my lay brethren published in the STAR of late, and feel encouraged to write you a little of my own experience, feeling assured that you will not publish any portion of it unless you think it useful for that purpose.

After thorough investigation, aided by a beloved brother now gathered to Zion, my wife and self were led by our Heavenly Father to join the Church of Jesus Christ of Latter-day Saints, and I can say that we have experienced great joy ever since; for now that we have come to a knowledge of the truth, we can go on ever learning and therefore progressing finally, if we prove faithful, to be saved in the kingdom of our God.

Previous to becoming a Latter-day Saint, I had been trained in the doctrines of the Church of England, a much different church to that of Christ, although until I was confronted with them by emissaries of the true Gospel, I did not know of the existence of many of the doctrines, they, according to their Book of Common Prayer, profess to believe in. For this reason, it is very unusual to hear her ministers expounding their doctrines, or stating that they are prepared to stand by them and risk their lives in defence of them. It is unnecessary for me to make particular mention of those I am thinking of.

We have seen the power of God manifested in our home from time to time. My wife and children have been healed, one of a serious complaint, through the administrations of the servants of the Lord, and we have been blessed in ways too numerous to mention in a short letter.

Since April (last) we have been living in a state of isolation, being twenty miles from a branch of the Church, and the same distance from another saint so far as we know. After living for twelve months in close communion with elders and saints it seems as though we have suffered a great bereavement. Therefore, the STAR is a very welcome visitor here. When we arrived in this village we found one church and three chapels. The rector of the parish is too learned a man to mingle with the villagers (this is how his flock explains his aloofness), so his wife visits in his stead. My wife was in due course called upon by this lady, during my absence, and was of course informed of the faith which we have espoused and the reason for the same; she left after making the contradictory statements, that she was glad to have a God-fearing man, but hoped there would not be any more "Mormons" in the parish.

My heart is filled with gratitude to my Heavenly Father for the great blessings I have received at His hands. I feel glad that I am numbered among His people.

Your brother in the gospel,

EDWIN HOWES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 19, 1907.

PERSONALITY OF THE HOLY GHOST.

In the midst of the opposition raised against the Church of Jesus Christ of Latter-day Saints, there is occasionally some attempt at argument against a few of its teachings, but even these are usually either burlesques or perversions of its doctrines or a misconception of those principles. The ordinary weapon of anti-"Mormon" assailants is villification and attacks on personal character. An article, however, which appeared a short time ago in a Church of Scotland magazine called *Life and Work*, approaches the subject of "Mormonism" in a fair and rational manner. There is one paragraph in it that exhibits misunderstanding of a prominent feature of our faith, on which we desire to make some comment. It is this:

"Not only is the Doctrine of the Trinity set aside in favor of a Doctrine of Duality—the personality of the Holy Spirit being denied in the view that the Holy Ghost is simply a spiritual essence, or the concomitant will of the Father and the Son—but the Mormon doctrine of God is in keeping with that materialistic view of things which is so dominant in their teaching."

The writer has obtained his idea of the "Mormon" doctrine of Deity from some explanations of the faith which relate to the Father and the Son without entering into the personality of the Holy Ghost. But if he had investigated more fully he would have learned that the personality of the Holy Ghost is one of the fundamental conceptions of the Godhead by the Latter-day Saints. The Doctrine and Covenants, which is one of the written standards of the Church, says: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit." (Sec. 130: 22.) In the Book of Mormon, an account is given of a revelation to the Prophet Nephi, who was "caught away in the Spirit of the Lord into an exceeding high mountain," and there he conversed with the being who spoke to him, and Nephi says: "I beheld that he was in the form of a man; yet nevertheless I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with

another." (I. Nephi 11: 11.) The Bible, which is also a standard authority in the Church, speaks of the Holy Ghost as a person. Jesus said to His disciples: "If I go not away, the Comforter will not come unto you, but if I depart I will send him unto you." "Howbeit when he, the Spirit of Truth, is come he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will show you things to come." (John 16: 7-13.)

These three witnesses from written standards of the Church show conclusively that the personality of the Holy Ghost is an established tenet of the faith. But the existence of a universally diffused essence is shown in all three of those standards, and it is declared that by that spirit the personal beings composing the Holy Trinity are present in all their creations. That spirit is divine light and by it is exercised divine power. It "moved upon the face of the waters" when the earth was created, and by it God "garnishes the heavens." It is bestowed as a higher endowment by the power and gift of the Holy Ghost upon repentant believers who have been baptized by Divine authority. It has a "diversity of operations" as light has a variety of rays. It is manifested in things physical as well as things spiritual. It is the spirit of life, and "lighteneth every man that cometh into the world." It "proceedeth forth from the presence of God to fill the immensity of space." It is the spirit of the Lord, but the Holy Ghost spoken of above is an individual, as much so as is the Son of God, and as is the Father Himself. They are one; not one person or substance, but three distinct individuals acting in perfect unity by the power, presence and light of the Holy Spirit permeating the entire universe. This is the teaching of the Bible from beginning to end; it is the doctrine of Deity in the Church of Jesus Christ of Latter-day Saints.

The common notion concerning the Trinity as set forth in orthodox creeds is an utter impossibility. It is said to be composed of three persons who are each distinct and yet are "one substance," and are as such omnipresent, equal and eternal, yet one of them is the Father, another His Son, and another neither the Father nor the Son, and yet it is affirmed that one is "not before the other nor after the other"; that the whole Deity is "without body, parts or passions," and yet that it has three parts, and one of those parts has a body and passions. Then it is declared "Such as the Father is, such is the Son and such is the Holy Ghost." To sum it all up, it is announced that this being is "immaterial" and "incomprehensible." That is a god of heathen invention and modern "Christian" adoption. It is not the God of Abraham, Isaac and Jacob, nor of Moses and the prophets, nor of Jesus Christ and His apostles. It springs from the "vain philosophy" of this world, and to worship it is sheer idolatry.

The writer in *Life and Work* complains about our "materialistic

view of things." We have to object to his immaterialisic view of things, in which, however, he is not singular as it is generally accepted by the theologians of the period. We regard everything that is substantial as material in a certain sense. "Immaterial substance" we view as impossible and the term a contradiction of words. Yet we understand a distinct and essential difference between spirit and gross element, which is commonly called matter. The physical creation is one thing; the spiritual essence by which, under Divine direction, the elements were organized is of a much more refined and subtle character than anything that is perceived through the senses. If that which is called matter is dissolved into its primitive atoms, which would be imperceptible to the natural sight and mind, they would not be identical with that more subtle essence, the eternal Spirit, which gives both light and life. That which is denominated "energy" may be immaterial, but the substance from which it proceeds is and must be material in the sense in which we have explained. Motion is immaterial, but that which is moved or moves it is substantial. Thought must not be confused with the thinker, love with the being of whom it is an attribute, gravitation with the object moving by that force.

Theologians are startled with the statement that God is a being with a body, that He is a Spirit clothed upon with flesh and bones; yet they declare that Christ is God, and they recognize the fact that He has a spiritual body which He declared was of flesh and bones when He appeared to His disciples after His resurrection, and with which He ascended into heaven. He is also declared to be "the express image of the Father's person," and that He "sits at the right hand of God." Why should there be any objection to the idea that the Father is just like the Son, or in other words, the Son is exactly like the Father in all respects, when as much is declared in the published creeds of Christendom? Christ's body, though composed of flesh and bones, is a spiritual body. It is tangible, as He demonstrated to His apostles. His saints are to become like Him if raised in the first resurrection, for He is to "change their vile bodies and fashion them like unto His glorious body," and as John the apostle declared: "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as He is." We shall not be "immaterial," but be like Him, and if we were immaterial we could not see Him as He is, for that would be an impossibility.

We believe in God the Father, and God the Son, and God the Holy Ghost as three distinct personalities, (and in the Holy Spirit proceeding from them all), being ONE in perfect unity and harmony and power and glory, together constituting Deity, "the Fulness of the Godhead," to be approached with some degrees of understanding by mortals, and to be fully comprehended by those immor-

tals who shall be raised to everlasting life in its complete condition and exaltation, in the presence and society of the Deity. The Father and the Son dwell in the heaven of heavens, the Holy Ghost is Their minister on earth; the Divine Spirit which is "in all things and through all things; and round about all things, and is the law by which all things are governed," operates everywhere in the phenomena of nature and in the spiritual sphere, unfolding to those who receive it and walk in its light "the deep things of God." It is bestowed as a gift unto all who are obedient to the gospel and will be guided by it in their earthly lives, and they will be sanctified by its influence until they are fit to dwell with God eternally in the heavens.

C. W. P.

Important Notice!—Conference presidents are earnestly requested to make out their annual reports on the blanks furnished to them, as soon after the close of the present year as possible. These have to be combined into mission reports and forwarded to Zion promptly, to be made up into general Church reports. Let there be no delay. Every elder should send in his report on time. Every branch report should be made out and forwarded to the conference president at the earliest possible moment. Brethren, pay attention to this and don't forget it. Excuses for failure will not avail. We want those reports, sure, correct and certain!

SOME OF JOSEPH SMITH'S "FAIRY TALES."

A SHORT time ago a minister of the "law established" church announced that on a certain evening he would deliver a lecture on "Mormonism." The writer, in company with several elders and saints, attended the lecture, and the little company of believers in the latter-day prophet were, not amused, but disgusted, on hearing the lecturer classify the sacred truths enunciated by Joseph Smith with "Hans Anderson's Fairy Tales."

It is too late in the day for men to poke fun at "Mormonism;" it has grown too big and become too important in its bearings on the world to be handled as a plaything by sectarian ministers. The founder of a religious system that has appealed to thinking people in all parts of the world, and engaged for years the attention of the greatest government on earth, is, to use the words of a distinguished writer, "not to be disposed of by pelting his memory with unsavory epithets." This much as a preface to some of Joseph Smith's "fairy tales."

In the year 1820, Joseph Smith, then a boy between the ages of fourteen and fifteen, announced to the world that, in answer to fervent prayer, offered up by him to the Almighty that he might know which of the religious denominations then in existence was acknowledged by Him as His Church, was given a glorious,

heavenly vision, in which he beheld the Father and the Son. The Father pointed to the Son and said, "This is my beloved Son, hear Him." The Lord then informed the youth, to his utter astonishment, that none of the sects were acknowledged by Him as His Church. They had all gone out of the way; their leaders were teaching for doctrine the commandments of men, having a form of godliness but denying the power thereof. He told the boy to join none of them.

This straightforward, simple story was dubbed a "fairy tale" by the lecturer above referred to. But it was not treated as such by the people of the world, and by ministers of religion especially, when Joseph Smith first told it. They took it very seriously; it caused more consternation than all the fairy stories that had ever been told; the pulpit and the press devoted considerable time and space to it, and Joseph Smith, instead of being treated as a simpleton and pitied for his simplicity, was subjected to the bitterest persecution, and finally, with his brother Hyrum, was massacred in Carthage jail. And to think that all this was brought about through the telling of a "fairy story."

Now, it is well known that the ministers of the various religious denominations denounced Joseph Smith's story as being absolutely false. That being the case, why did they pay any attention to it? Each of them claimed that his church was teaching the true gospel of Christ, that it was acknowledged by the Almighty, that its ministers were servants of the Most High. If they had that assurance they should have treated Joseph Smith's story as a joke. How was it possible for his "fairy tale" to affect in the least degree these divinely appointed institutions?

It seems to me that if I had been a minister of one of the sectarian churches, and had met Joseph Smith, I would have patted the boy on the head and said, "My son, you are laboring under a strong delusion. You say you have had a vision in which you were told by the Lord that all the churches of the world are out of the way, and that they are not acknowledged by Him. The churches are all trees of God's planting and they will be growing and bearing fruit when you and your fairy tale shall have passed into oblivion."

Over eighty-six years have passed since Joseph Smith first made known to the world what had been revealed to him by the Son of God while he was wrapt in the heavenly vision above referred to. "Mormonism" has been prominently before the world all those years. The people have had ample time to thoroughly test the claims put forth by Joseph Smith and to prove whether he were a true or a false prophet. Now, what does the history of those eighty-six years reveal? This: that Joseph Smith spoke the truth when he declared that it had been revealed to him that the churches of the world are man-made institutions; that their ministers are without Divine authority and that they teach for the gospel of Christ the commandments of men. This is the testimony

of thousands of thinking people in all parts of the world to-day, people who have no affiliation whatever with the Church of Jesus Christ of Latter-day Saints; it is the testimony of some of the leading ministers of Christendom at the present time, among them the Rev. R. J. Campbell, the apostle of the New Theology, who has, on divers occassions, bore testimony, unconsciously, of course, that Joseph Smith is a true prophet. Here is his latest testimony, given a few days ago to a representative of the *Daily Mail*:

"If we look around us to-day," said Mr. Campbell, "one fact is forced upon our attention. The churches have largely lost their hold of the people. In England nearly seventy-five per cent. of the adult population remain permanently out of touch with organized religion. All over the Continent the churches have even less hold than here. A certain amount of church attendance is secured in this country because the church is still a leading factor in the social life of the lower middle class. The churches are driven to all kinds of extra attractions to win the people. If the churches represent Christianity, their Christianity is rapidly losing hold in this country, because the Christianity of to-day is not the same as the Christianity of the first century, and is not the religion of Jesus."

The pastor of the City Temple has just discovered what Joseph Smith found out by revelation eighty-six years ago—that the so-called Christian churches are not of divine origin, and that the world was in need of a new Gospel. The Saints should feel grateful to Mr. Campbell for his unsolicited testimonial to the divine authenticity of the mission of the Prophet Joseph Smith.

From the foregoing it will be seen that Joseph Smith's "fairy story number one" was not a fairy story at all, but a solemn fact. Let us now examine "fairy story number two."

The second story told by the latter-day prophet was to this effect: That after he had retired to rest on the night of September 21st, 1823, a heavenly messenger appeared at his bedside. He told the youth that he had been sent by the Lord to reveal to him the existence of a sacred record containing the history of the former inhabitants of America, which was written upon metallic plates and deposited in the Hill Cumorah, a short distance from Joseph Smith's home. These plates, the prophet says, the angel delivered to him four years later, together with the Urim and Thummim, by means of which, and through the power of God, he translated the engravings upon the plates into the English language, and presented to the world the Book of Mormon.

When Joseph had translated a portion of the record, he requested his scribe, Martin Harris, to take a copy of some of the characters, together with the translation thereof, to Professor Charles Anthon, of New York, a gentleman celebrated for his literary attainments. After examining the characters and the translation, Professor Anthon told Mr. Harris that the translation was correct, more so than he had before seen translated from the Egyptian. But on hearing how Joseph Smith had obtained possession of the record—by the ministration of an angel—he laughed the matter to

scorn. He told the scribe that the whole affair was a hoax, that Joseph Smith was a humbug, and advised him to have nothing to do with him.

From this it will be seen that the learned professor had no faith whatever in Joseph Smith's story concerning the plates of the Book of Mormon. To him the whole thing was a "clumsy fraud," which was sure to die a-borning. As soon as Joseph Smith had learned his opinion of him, he would abandon his "scheme," go back to his plowshare, and the world would hear no more of the Book of Mormon. In other words, to Professor Anthon the angelic ministration was nothing but "a fairy tale."

Martin Harris returned to Joseph Smith and told him all that Professor Anthon had said. How did the news affect him? He was unmoved. Turning to his scribe, he addressed him in substance as follows: "So the learned man has branded me as an impostor and the work which the Lord has assigned me as a hoax. Well, we'll see. Time will tell whether Joseph Smith or Professor Anthon was right. He has told you that you have been assisting in a fraud; I tell you that you have been working for the Lord; he has endeavored to make you believe that the Book of Mormon is a myth, and has warned you against advancing a dollar towards its translation and publication, assuring you if you do you will regret it, for my work is sure to be exposed and end in failure. Now, I tell you, Martin Harris 'that the knowledge which this record (the Book of Mormon) contains *will go to every nation, and kindred, and tongue, and people under the whole heaven.*'" (See *Saints Messenger and Advocate*, 1834.)

Here we have a test of prophecy. The learned Professor Anthon makes mock of Joseph Smith's pretended new revelation from God; he ridicules his story concerning the Book of Mormon; he warns Martin Harris against subscribing a dollar toward the work, as it is certain to end in failure. Now comes Joseph Smith predicting unqualified success for the work which he says has been assigned him by the Almighty, and declares that the knowledge contained in the Book of Mormon will spread into every nation under the whole heavens. That was in 1823, seven years before the Book of Mormon was published. Since then it has been printed in the following languages: French, German, Danish, Italian, Dutch, Welsh, Swedish, Spanish, Hawaiian, Maori, and Turkish. It has also been translated but not yet published in Hindostanee, Modern Hebrew and Japanese. Proclamation of the restored gospel and of the Book of Mormon has been made by the elders of the Church in the following nations: Great Britain, France, Germany, Holland, Belgium, Denmark, Sweden, Norway, Iceland, Finland, Italy, Switzerland, Hindostan, Malta, South Africa, Mexico, and to many of the Indians tribes of America; all the states of the American Union, British America, Sandwich Islands, Samoa, Friendly Islands, New Zealand, West Indies, Turkey, Palestine and Japan. We

leave the reader to form his own conclusions and to judge between Joseph Smith's "fairy tale" and the judgment of Professor Anthon. Compared with Joseph Smith's prediction and its remarkable fulfilment, the opinion of the distinguished linguist is sheer foolishness. But in this we see a confirmation of the word of the Lord when He said, "The wisdom of their wise men shall perish and the understanding of their prudent men shall shall be hid."—W. A. M.

FROM THE MISSION FIELD.

Baptisms.—Another member has been added to the Norwich conference. The baptism took place on the 11th inst., in the Waveney River at Beccles, Elder George Harwood officiating.

On Saturday afternoon last, the 14th inst., a baptismal service was held at Feversham School Baths, Bradford, when twelve converts received the ordinance of baptism at the hands of Elders Thomas E. Towler and Shirley E. Clawson.

Arrivals.—The following missionaries for Europe arrived per s.s. *Dominion*, December 17, 1907: William L. Croft, Eureka; Herbert J. Barnes, Kaysville; Harold R. Smoot, Provo; Albert Hender, Layton; John W. Pitcher, Smithfield; George L. Wintle, Riverdale; Leslie R. Clegg, Blackfoot; Charles O. Hamilton, Alfred F. Davis, Murray; Jesse Pocock, Don Carlos Rushton, Frank M. Whitney, John N. Clawson, Jacob Kunz, Orson P. Schettler, David H. Thomas, John Eggen, Cornelius de Gooyer, Ludwig Fetzer, Salt Lake City; Mark H. Preece, Coveville; James R. Stuart, Morgan; Jesse M. Rich, Joel H. Rich, Paris, Idaho; Miles M. Batty, Vernal; Nephi Hodgson, Sugar; Joseph W. Bambrough, South Weber; Neil S. Forsyth, Magrath, Canada; Abram F. Dalley, Alonzo J. Gilbert, Leroy Hull, Whitney, Idaho; Thomas J. Bennett, Shelley, Idaho; William W. Dummer, Eugene Pickett, Marion, Idaho; David K. Hendry, Wellsville; William E. Crane, Draper; Josiah Blackburn, Rexburg, Idaho; Prior Facer, Willard; Chris C. Johnson, Oliver A. Hansen, Bear River City; Hans Mikkelsen, Hyrum; Ole C. Larsen, Redmond; Nels P. Jeppesen, Mantua; Antone R. Christensen, William M. McKay, Ogden; George S. Schow, Ebenezer J. Kirkham, Lehi; Lars Anderson, Lund, Idaho; Otto A. Johnson, Bountiful; A. Lester Peterson, Mapleton; Louis W. Guymon, Angus E. Johnson, Orangeville; William H. Luthy, Preston; Walter E. Stewart, Grover; Edward P. Oldham, Paradise; John G. Klingler, Salem.

Appointments.—The elders who arrived for the British mission, December 17th, 1907, are appointed to labor in the following conferences: William L. Croft, Alfred F. Davis, Miles M. Batty, Leeds; Herbert J. Barnes, Don Carlos Rushton, Prior Facer, London;

Harold R. Smoot, George L. Wintle, Joseph W. Bambrough, Josiah Blackburn, Newcastle; Albert Hender, Charles O. Hamilton, Jesse Pocock, Bristol; John W. Pitcher, Norwich; Leslie R. Clegg, James R. Stuart, Joel H. Rich, Scottish; Mark H. Preece, Neil S. Forsyth, Abram F. Dalley, Leroy Hull, William R. Crane, Birmingham; Jesse M. Rich, Nephi Hodgson, Sheffield; Thomas J. Bennett, William W. Dummer, Eugene Pickett, Irish; Alonzo J. Gilbert, David K. Hendry, Nottingham.

THINGS TO FORGET.

If you see a tall fellow ahead of a crowd,
A leader of men marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded, and kept from the day,
In the dark, and whose showing, whose sudden display,
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

SELECTED.

DIED.

CARTER.—At her home in Pudsey, Yorkshire, November 27th, 1907, Jane Ruth Carter, aged 64. Sister Carter was a member of the Pudsey branch of the Leeds conference, and was a faithful Latter-day Saint.

CRAMPTON.—At her home in Bradford, Yorkshire, December 8th, 1907, of heart trouble, Sister Ann Cramptou, aged 55 years. She was a member of the Bradford branch of the Leeds conference, and was a faithful Latter-day Saint, and although a widow for years, she has been a great friend friend to the elders.

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